

THE BRETHREN'S EVANGELIST

A Religious Weekly,
Having the BIBLE for its Creed.

H. R. HOLSINGER, Editor.

ASHLAND, O., APRIL 2, 1884.

SPECIAL DIRECTIONS FOR

Ordering the Brethren's Evangelist and Books, and Sending Money:

In all cases write the name of each subscriber, post-office, county and State plainly.

Also, post-office, county, State and name of the writer of the letter.

In ordering a change of address, always give the name of the person, post-office, county and State where the paper is going, and where it is to go after the change.

If anything is written for the editor, or for publication, it must be on a separate sheet of paper from that on which the names of subscribers, or orders for books, are written.

The money should accompany all orders for books or papers.

Money may be sent by Express, Postal Money Order, Bank Draft, Postal Note or Registered Letter, at our risk.

We will be pleased at any time to correct any and all errors occurring in this office.

While we shall endeavor to fill all orders promptly and correctly, we must decline to guarantee any books which may be lost on the road to their destination.

The subscription of the BRETHREN'S EVANGELIST is \$2.00 a year, in advance.

New subscriptions may commence at any time during the year, but we cannot agree to furnish back numbers.

The BRETHREN'S EVANGELIST will be sent only till the term of subscription expires, unless otherwise ordered.

Agents are allowed to retain ten per cent. of our money for their services.

All letters and communications to be addressed,

H. R. HOLSINGER & CO.,
Ashland, Ohio.

TAKE NOTICE!

Persons receiving this paper, either by single copy or for a year, are informed that it is done at the suggestion and expense of some friend, and that it will not be sent beyond the time ordered. Single copies are sent with a view of soliciting subscriptions, and all are invited, but none will be inveigled. We aim to do a straight and honorable business. If you like our paper you will take it; if you do not like it, that is the end of it.

THE BALANCE OF THE YEAR FOR \$1.50.

In order to help our agents along in getting subscribers, we have concluded to offer the balance of the year for \$1.50. That is, from the time the subscription is received. We still have back Nos. from January first, and shall be pleased to furnish new subscribers with the full year for two dollars, or the first six months for \$1.00. We will try to accommodate our friends. From this on all should say what they wish, whether back numbers or not. When nothing is said we send back numbers, as a rule.

TEN DOLLAR PLEDGES.

We pledge ourselves to be one of one hundred persons to secure five subscribers each, to the BRETHREN'S EVANGELIST, at two dollars, within sixty days:

Hattie Hazen,	Isaac Kilhefner,	Dr. U. M. Beachly,
Kiehl & Folkerth,	Henry Homan,	S. W. Tombaugh,
P. J. Brown,	Mary M. Sterling,	R. K. Binkley,
W. A. Adams,	S. H. Hill,	Maggie Miller,
Henry J. Frantz,	R. F. Mallott,	E. L. Yoder,
D. F. Ramsey,	Kate Yost,	J. K. Leedy,
D. Harrader,	Eli Hoover,	Furry & Replogle,
J. R. Denlinger,	M. D. Watson,	Jos. Livengood,
Lizzie Wampler,	D. J. Miller,	E. H. Frame,
J. W. Beer,	John Harley,	E. S. Miller,
N. T. Nungler,	Jos. L. Kimmel,	Benj. Musser,
Albert Myers,	Benjamin Benshoof,	A. J. Hixson,
E. W. Stirling,	J. H. Swihart,	S. W. Tombaugh,
E. H. Thompson,	E. J. Worst,	E. A. Maust,
C. A. Coler,	E. Berkley,	

WHO IS TO STAND AT THE HEAD.

We will give a half dozen Cloth Hymn to the church which shall have the largest subscribers to any one office by the first of providing it shall not be under forty.

To the church having the second list in length we will give one-fourth dozen cloth Hymnodies, providing it shall not be under thirty subscribers. Persons competing for the first prize cannot take second.

For the third we will give one-fourth dozen (3) board Hymnodies, the list not to be under twenty-four.

Those competing for first or second prizes can not take the third, but transfers may be made at any time up to within fifteen days of the first of June.

The following is a list of the leading postoffices, as they now stand:

Waterloo, Iowa,	36	New Enterprise, Pa.,	26
Johnstown, Pa.,	42	Falls City, Neb.,	23
Dayton, Ohio,	29	Huntington, Ind.,	18
Lanark, Ill.,	25	Covington, Ohio,	19
Ashland, Ohio,	22	Morrill, Kansas,	16
Berlin, Pa.,	20	Meyersdale, Pa.,	18

OUR PREMIUM LIST.

To invigorate our agents to greater efforts, and assist them in accomplishing more good, we offer the following premiums:

1. To the carpenter or builder who sends us the largest number of subscribers for the balance of the year, by May 1st, a set of Palliser's Useful Details. Price three dollars. Only carpenters and builders to compete for this prize. It is very valuable to mechanics in the above line. It contains outlines and patterns for everything from a moulding to a roof-stool.

2. To the person sending us the largest number of subscribers for the balance of the year, by May 1st, we will give a copy of all the publications advertised at this office, amounting to \$4.34, including one morocco Hymnody.

3. For the second largest number of the same kind, we will give a year's subscription to the American Agriculturist.

4. For the third largest number, a morocco Hymnody.

5. For the fourth, a year's subscription to the Chicago Weekly News.

Any new subscriber or any old one renewing for the balance of the year, at \$1.50, may select any ten cent item from our list, or any two or more making ten cents, in addition to the paper.

THAT OTHER SIDE.

Elsewhere will be found Landon West's reply to brother Beer's account of the visit of the adjoining elders to the Fairview church, Ohio, published in these columns some time ago. As we went to Dayton last Saturday evening to join brother Beer in holding a council meeting there, we took the revision sheet with us and let brother Beer have it. His time was however too much taken up to answer the reply, so we could bring it with us and publish in this issue; hence it goes in by itself. We have to say of it, however.

1st. That his third paragraph, insinuating that brother Beer is indifferent to Free Masonry and sworn secrecy generally is entirely untrue and uncalled for. His opposition to lodgeisms is too well known generally, however, for any such slander from such a source to do him any harm. And from our conversation with him the other day upon the subject we learned that he has not weakened any upon the subject. The report, so far as it had any occasion, grew out of the false report concerning some of the brethren at Covington, Ohio, which was exposed some time ago. He has not, to his knowledge, communed with or fellowshiped members of secret oath-bound societies.

2. In his fifth paragraph he makes a little mistake which makes a big difference. Brother Beer did propose at the lovefeast in question that he would officiate at the progressive table, but that a conservative elder should officiate at both. Of course such things are not as they ought to be, but how much better is it when the same things occur, when only a road or a street is between them. We do not believe the skeptical laugh part of the story.

3. If the 6th and 7th paragraphs be true, then we are all the more surprised that the elders did not expell brother Beer and his unruly church. And if the report be confirmed at the Dayton Conference we think that body will certainly order them to be severed from the German Baptist communion at once. Any man who will abuse annual meeting for three hours in a stretch, and then close with a vow that he "would take the whole Bible and nothing but the Bible all of his journey through," is not fit to belong to the annual meeting party, that is clear. And a church which would become amused by such things is not any better. If it be true they should every one of them be put out.

Of his concluding paragraph we have to say, that the advice is altogether gratuitous. We do not thank him for it. He does not want to save our cause from being lost, but on the contrary all to honorably and otherwise, to injure and cause, that he is doing, and any advice we know is designed to destroy instead our cause, however much he may at- over it over with pretensions. Besides it has been cut loose forever from all hurriges; we are out upon the broad waters of the New Jerusalem; we have Common pr- ilot,—the Gospel of Christ as our npass," and with that and a band and women as our crew, it is "sink or perish," with us. And all other offer us any other chart, compass or e avoided as pirates and privateers. endeavor to steer clear of such dangerous reefs Arnold's Grove and Bismark, or Point Mandatory.

THAT FRIENDLY LAWSUIT.

Our report of the lawsuit between the German Baptists and the Brethren in Perry county, Ohio, given several weeks ago, has not been completed. We had intended to give the evidence also on the side of the defense, but as we were not permitted to be in the court room during the time the witnesses were being examined, we did not hear it, and so cannot give anything. We have the notes of one of the attorneys, but find them exceedingly hard to read and very imperfect. But we heard the summary or opinion, and decision of the Court and from that we learned the substance. The case was not given into the hands of a jury, but was decided by the judge. The decision was substantially:

"The Court in this case is simply asked to quiet the title to the property in the name of the Plaintiffs. It has been clearly proven to the Court that such title was conveyed to the Plaintiffs by the original grantors; and this fact is not denied by the Defendants. It has also been proven that these Defendants have been members of the same church, and contributed to the finances of that body and therefore had an interest in the property, and the Court is not asked to render a decision as to the merits of their claims; nor will our decision debar them from seeking redress. It is clear in fact that they have an interest in the property, and a right to worship there, and it is claimed by the Plaintiffs that that privilege is not denied them; but they object to them doing so in the name of another organization, separate and apart from the original body, and antagonistic thereto, and having a minister of another church. And,

indeed, it is a question whether they would have a right so to do; but even this question the Court does not presume to decide, but I do believe that the claims of Plaintiffs to the property in question have been fully established, and the judgment of the Court is so rendered."

This is as nearly the decision rendered by the court, as we can reproduce it from memory and our meagre notes.

QUERIES AND ANSWERS.

What ought a congregation to do in case a man wants to preach? He feels he is "called" and is anxious to do something for the Master, but the home congregation is supplied. S. L.

If he is a good, consistent member, and has the qualifications to preach, call a church meeting and put him into office at once. If you have no work for him at home, make appointments in the neighborhood.

Was Martin Luther an immersionist?

M. E. DAVIS.

Martin Luther undoubtedly clearly expressed himself that baptism is immersion. But sprinkling and pouring was then the mode practiced by the Roman Catholic church. His practice was according to the custom of the times. No doubt he thought he had done enough when he struck a blow at the authority of the Pope, and denounced some of the evils and doctrines. As sprinkling, pouring and infant baptism were very popular and universal he let it remain. It was a mistake that many reformers as well as Luther, have fallen into. They have let some errors remain, because they thought it would not do to make too many changes at once.

Some time ago a Dr. McLane was expelled from the Presbyterian church. Will you please give the cause and all the particulars?

D. R. SARGENT.

He published a book, entitled "The Cross in the Light of To-day," in which he takes very decisive grounds against the prevailing orthodox theories of the Atonement. His ideas lean very strongly to the moral-influence theory. This is so decidedly in opposition to the teaching of the Westminster Confession, that his Presbytery strongly condemned it and he was dismissed from the ministry of the Presbyterian church. His character is without reproach, and his piety and scholarship are not in dispute. It was just a conflict between him and the church on doctrinal grounds.

Please give me some of the evidence on which you accept the divine inspiration of the Holy Scriptures? I am living where there are many infidels and am often brought into contact with them; therefore I want something conclusive and strong.

S. E. JONES.

It would be impossible to answer the question at length. The first question to decide is, Is Jesus Christ the Son of God? To settle this question we hardly need enter into that of inspiration. As an historical fact, we should investigate it, as we would any other event. The genuineness and authenticity of the ancient documents should be decided on. The witnesses or judges should not so much be regarded as inspired but simply as competent. Then when this question is settled Christ himself settles the matter of inspiration. He refers to Moses and the prophets and promised his apostles that the Holy Spirit should speak through them. This is by no means all the testimony, but it is enough.

Is it possible for man to be perfect? If not, please tell me what is meant by Matth. 5: 48.

R. E. M.

Your first question is answered by John: "If we say that we have no sin, we deceive ourselves and the truth is not in us." 1 John 1: 8. Man can be perfect in his sphere. Compare Matthew 5: 48 with Luke 6: 36; then use Matth 5: 7, and 6: 14 as explanatory, you will about get the right meaning.

Did Judas partake of the communion?

J. R. THOMAS

This is one of the questions upon which we may quibble all our lifetime, and then not be any the wiser. It is a matter of little importance to us and by no means essential for us to know; otherwise it would have been mentioned so as to be beyond all controversy. If he did partake of the communion he was the first of those hypocrites who eat and drink "unworthily," and who have disgraced the church in all ages. If he did not, then he sets a good example to the class referred to above, to keep away from the Lord's table. Our opinion is that he did not. Of course there are some that differ with us, and think they have the best arguments in their favor.

Does 1 Cor. 7: 15 teach that a brother or sister being abandoned by an unbelieving husband or wife, is freed from the marriage tie, and if a divorce is obtained can he or she marry again while the husband or wife still lives?

R. NICHOLSON.

No. Paul refers to a class where one party is a Christian and the other a heathen. He supposes the case that the heathen party departs because

the other will not renounce his or her faith in Christ. Paul teaches that the believing one is "not under bondage in such cases." That is he is not bound to give up his faith for the sake of a heathen companion. "If any man come to me, and hate not his father and mother and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple." Luke 14: 26. Marriage, again, is by no means allowed only as specified in Matth. 5: 32. Paul on the contrary in verse 11 says that they should either remain unmarried or become reconciled.

Editorial Miscellany.

Man is so constituted that even a smile or word of friendly recognition enables him to bear up under the most grievous burdens.

Brother Isaac Kilhefner reports good and interesting meetings at West Independence, where he labored with the Brethren over last Sunday.

Our progress as a race is like that of a man who had lived through all generations profiting by his own experience and that of his fellows.

Hope our correspondents will not fail to read the letter headed "Intelligent Advice" in another column. We give it in all its original beauty and force. Our contributors can thereby see how they get us into trouble.

Just as we go to press we learn, through brother Gnagey, that the large flouring mill of John & Co., with about 12,000 bushels of wheat, a dwelling house, and a ware-room filled with buggies, wagons, and farming implements belonging to A. T. Shipley, were all destroyed by fire on last Saturday. Loss about \$40,000.

The following arrangements have been made with the Balt. & Ohio R. R. Co., for the transportation of delegates to Washington, D. C., to the American Medical Association to be held in Washington, D. C. May 18th, 1884. Delegates paying full regular fare from principal points on Trans Ohio Division, to Washington, will be returned to such points, on certificates, at one-fourth the lowest unlimited rates.

Brother Bashor is now laboring in Rockingham county, Virginia. When last heard from he was preaching at Mountain Grove, four miles from Good's Mills. Several were to be baptized last Friday, and the general indications for the success of the cause, were good. He expects to spend about five weeks in the "Valley" beginning March 23, then visit Meyersdale, Penna., for a few days; thence to Conemaugh, Penna., and on West, arriving here last of May or early in June. His health is reported as on the incline, and good hopes are entertained of his final entire recovery. He will hold some meetings in Miami Valley in the early summer.

Brother Wm. Koontz, of Montevideo, Virginia, sends us an account of brother Bashor's meetings at Good's Mills and Pineville, Va., but as we have already published reports of said meetings, his is omitted. He also states that brother Bashor was expected to commence another meeting at Mountain Grove, on the 23rd of March, and concludes with:

"There are many requests for brother Bashor to hold meetings at other places, which he cannot fill at this time; but hope he can in the near future. People will be interested when they hear the truths of the Bible explained. Brethren pray for us, that we by bearing the cross, may at last wear the crown of unfading glory. Your in hopes of eternal life.

Brother Richard Arnold is no longer a citizen of Ashland. He has packed and shipped his goods, and in a few days expects to remove his family to Labette county, Kansas, where they intend to make their homes for the future. Their new home is located half way between Parsons and Oswego, four miles north and one half mile east of Labette City. We regret very much to lose the society of the Arnold family, four of whom are members of the Church, and live and active members too. But as they have decided to go, our best wishes go with them, believing that our loss will be a gain to the people of the place to which they will remove, and to whom we can heartily recommend them.

We regret that so many of our valued citizen's have been taken with the "Western fever," and are removing from our midst. Among such we have to notice this week Mr. W. L. Yeater and family and sister Packer and her children. They go to Emmous county, Dakota. Mr. Yeater spent a year in Dakota, and has opened a farm, built a house, assisted in the organization of the county, and is one of its honored officers. He returned last autumn and spent the winter with his family and among his friends, and prepared for moving. Brother E. C. Packer went to Dakota at the same time that Mr. Yeater did, and is still there. His family will accompany Mr. Yeater's. He also has built himself a house, and prepared other comforts for the coming of his family. Their address will be Williamsport, Emmous county, Dakota. May peace and prosperity accompany them. In their removal the Ashland church loses two good members, sister Packer and sister Yeater.